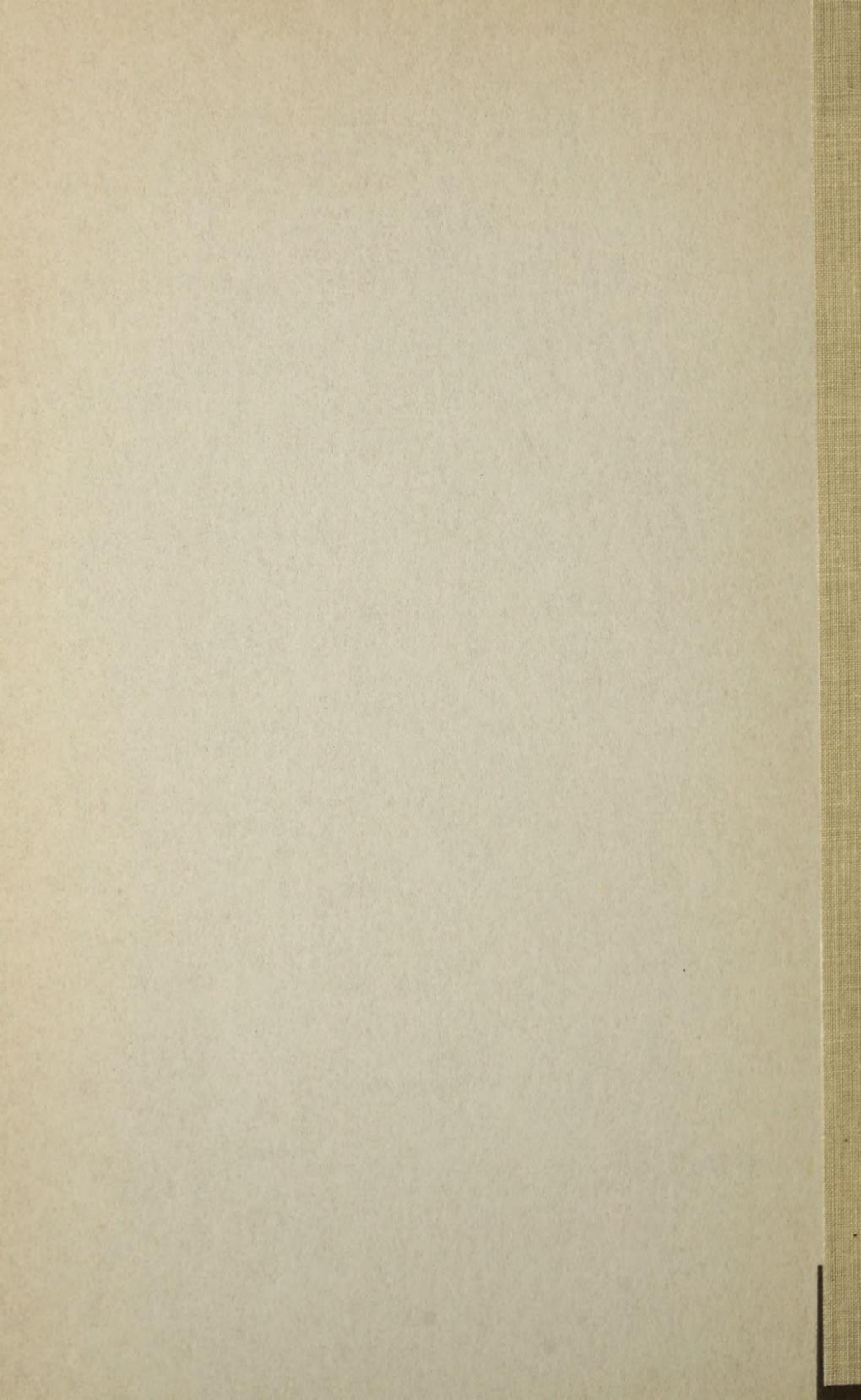


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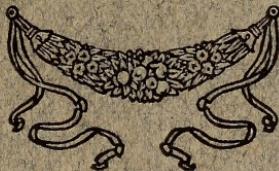
HISTORICAL SKETCH AND DIRECTORY OF THE CENTRAL
METHODIST EPISCOPAL CHURCH, SOUTH, MONROE, N. C.
1907

By

William R. Ware



HISTORICAL SKETCH AND DIRECTORY
OF THE
**Central Methodist
Episcopal Church**
SOUTH



BY
REV. W. R. WARE

MONROE, N. C.
1907

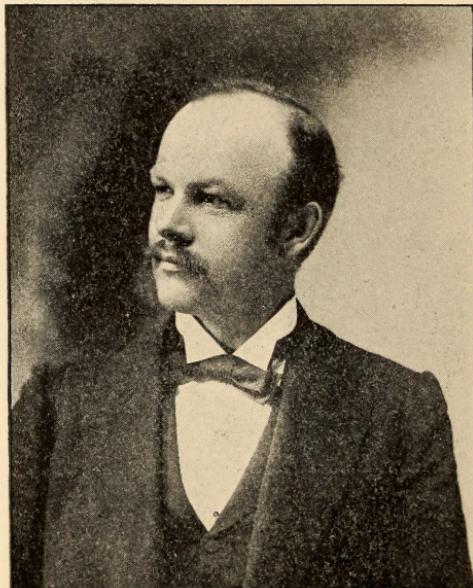
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IS the best piano made and
acknowledged standard
piano of the world.
¶ It is the greatest piano
value for the price paid, and
consequently the cheapest
piano relatively.
¶ Its market value after hav-
ing been used depreciates less
than that of any other make
ever produced.
¶ The mere fact of the pos-
session of a Stieff piano puts
the seal of supreme approval
upon the musical taste of its
owner.

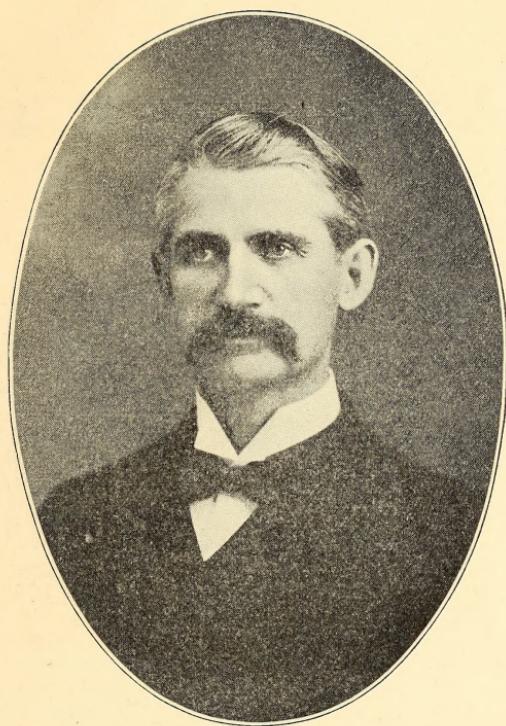
CHAS. M. STIEFF
Southern Wareroom
5 West Trade Street CHARLOTTE, N. C.

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REV. W. R. WARE,*
The Present Pastor.

* Those of other pastors could not be obtained.



REV. J. R. MOOSE,
Our Missionary Pastor in Korea, 1906-1911.



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HISTORICAL SKETCH
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OF THE

Central Methodist Episcopal Church,
SOUTH,

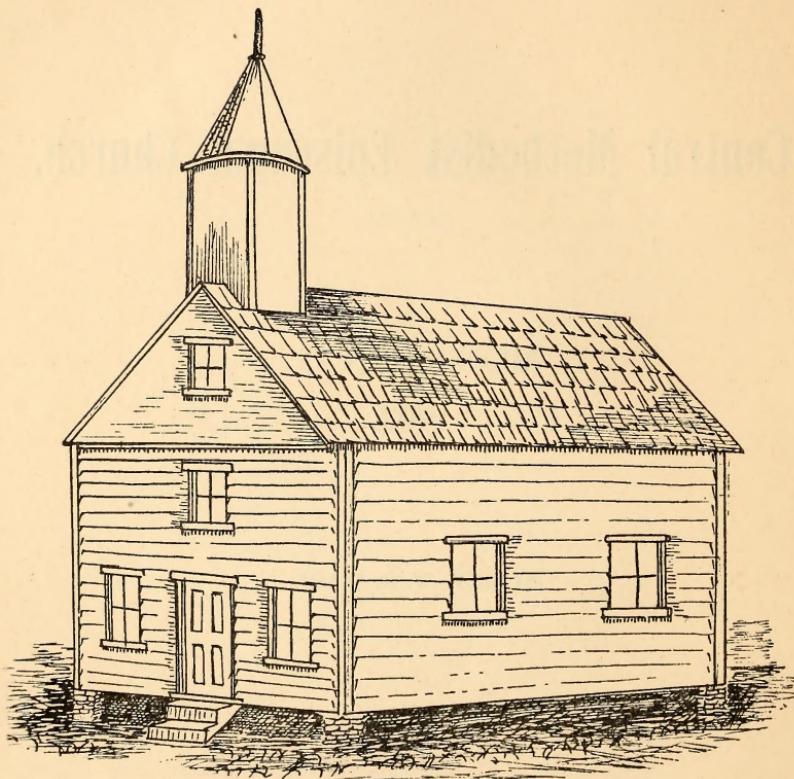
MONROE, N. C.

1907.

BY REV. W. R. WARE,



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FIRST CHURCH BUILDING.
Built in 1842-'43.

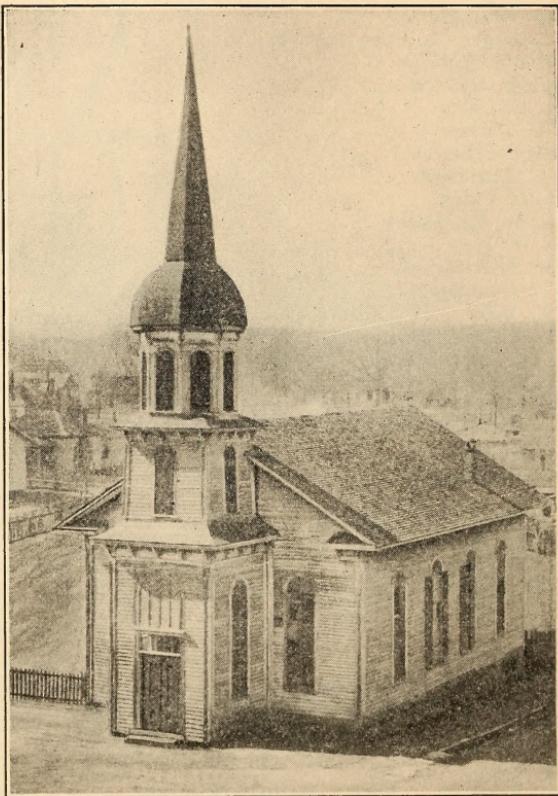
Pastors who Served the Methodist Church at Monroe from 1844
to the Building of the Present (new) Church.

Revs. Able Hoyle	1844
John McMakin	1845
E. L. King	1846
Willis S. Haltom	1847
Hugh E. Ogburn	1848
Wm. C. Clark	1849
W. C. Patterson	1850-'51
Louis Scarborough	1852
W. C. Patterson	1853
Wm. C. Clark	1854
Wm. M. Easterling	1855
Geo. W. Ivey	1856-'57
Louis Scarborough	1858
M. A. Connelly	1859
B. G. Jones	1860-'61
J. W. Puett	1862
Thos. H. Edwards, Jr.	1863
Wm. W. Jones	1864-'65

STATION.

A. J. Stafford	1866
John R. Little	1867-'68
.....	1869
W. T. McClellan	1870
B. F. Dixon	1871-'72
T. P. England	1873
M. V. Sherrill	1874
C. M. Pepper	1875
D. May	1876
O. J. Brent	1877
J. H. Quinn	1878-'80
P. J. Carraway	1881-'84
F. D. Swindell	1885-'87
W. C. Gannon	1888
A. P. Tyer	1889-'90
J. C. Rowe	1891-'92
W. R. Barnett	1893
R. M. Hoyle	1894
W. R. Ware	1895-'97
J. J. Renn	1898

The accessible list of Presiding Elders is too imperfect to attempt to give their names and terms of service. Revs. David Derick and Jas. Stacy served in this capacity in 1844 and 1846 respectively; the names of those now living appear at another place.



SECOND CHURCH BUILDING.
Built in 1870-'73



CENTRAL METHODIST CHURCH, 1907,
MONROE, N. C.
Built in 1900-'02.

Building Committee, 1870.

H. M. Houston, E. A. Armfield,
Thos. D. Winchester, A. F. Stevens,
J. D. Stewart.

Pastors who have Served in the Present Church Building.

Revs. W. M. Bagby	1899-1902
M. A. Smith	1903
J. C. Rowe	1904
W. R. Ware	1905-'07

Building Committee.

B. F. Houston, *Chairman.* (Died June 25, 1897.)
W. H. Phifer, John R. English,
S. W. Parham, C. W. Bruner,
W. C. Heath, James H. Lee.

After the death of Mr. Houston, Mr. J. H. Lee was elected chairman.

Officers.

Rev. A. W. Wilson, D.D., *Bishop.*
Rev. J. Ed. Thompson, *Presiding Elder.*
Rev. W. R. Ware, *Pastor.*

STEWARDS.

W. H. Phifer, *Chairman and District Steward.*
W. B. Houston, *Secretary and Recording Steward.*
W. S. Blakeney, *Treasurer.*

A. C. Johnson,	Jas. E. Stack.
G. S. Lee,	W. S. Lee,
James McNeely,	Davis Armfield,
R. D. Crow,	H. B. Shute,
R. B. Redwine,	J. D. Faulkner,
H. B. Adams,	L. C. Bickett,
J. D. McRae,	S. H. Green.
D. A. Houston,	

W. H. Phifer, *Superintendent of the Sunday School, 1876-1907.*

G. D. Brown, *Secretary and Treasurer of the Sunday School, 1876-1907.*

TRUSTEES.

W. H. Phifer, <i>Chairman.</i>		
G. D. Broom,	W. B. Houston,	Jas. H. Lee,
	H. B. Adams,	C. W. Bruner.
J. A. Bivens, <i>Secretary of Church Conference.</i>		

Officers Continued.

USHERS.

James H. Lee, *Chief*.

J. J. Crow,
Dr. W. B. Houston,
Chas. Long,
Roscoe Phifer,
Louis Ogburn,

Horace B. Clark,
W. C. Stack,
Wriston Lee,
D. P. McLarty,
——— Lee.

COLLECTORS.

W. H. Phifer, *Chairman*.

J. D. McRea,
L. C. Bickett,
James McNeely,
W. J. Hudson,

J. E. Efird,
L. N. Presson,
J. M. Porter.

Officers of the Missionary Societies.

MEN'S.

John J. Crow, *President*.
James T. Shute, *Vice-President*.
James H. Lee, *Secretary*.
L. C. Bickett, *Treasurer*.

WOMAN'S.

Mrs. H. B. Adams, *President*.
Mrs. W. R. Ware, *Vice-President*.
Mrs. Atha Stevens, *Secretary*.
Mrs. John J. Crow, *Treasurer*.

GOLDEN LINKS.

Miss Inez Flow, *President*.
Mrs. L. C. Bickett, *Vice-President*.
Miss Gertrude Walsh, *Secretary and Treasurer*.

LIGHT BEARERS.

Miss Kathleen Nelson, *President*.
Miss Olive Boyte, *Secretary*.
Miss Janie Stevens, *Treasurer*.
Mrs. John J. Crow, *Lady Manager*.

Historical Sketch of Monroe M. E. Church, South, 1897.

The territory now known as Union County and Monroe was first included in the Wateree Circuit, S. C. Conference, 1810-'36; then Lancaster Circuit, 1836-'41; then Waxhaw Circuit, 1841-'42; then Pleasant Grove Circuit, 1842-'65; then Monroe Circuit and Monroe station were formed.

Monroe first appears as a paying appointment August 9, 1844, and paid that year for support of the ministry \$3.05. But in 1841 Rev. W. A. McSwain had preached here on the sills of T. D. Winchester's store. The up stairs of said store was used for the Methodists to preach in until a church was built in 1842-'43 on the lot now occupied by the Presbyterians, which property was owned and occupied until the building of the present house of worship, 1870-'72.

In 1844 the Rev. David Derick was presiding elder and Rev. Abel Hoyle pastor of Monroe Circuit. Bro. Hoyle died that year, September 8th. His salary was \$165.60.

The first quarterly conference was held with the Monroe church February 7, 1846; Rev. Jas. Stacy, presiding elder, and Rev. Jno. McMakin, pastor. (Rev. E. L. King was pastor in 1845.) There were present at the first quarterly conference as official members: Rev. Jno. McMakin, P. C.; Adam Ivy, local preacher; J. T. Draffin, L. P.; J. Houston, class leader and steward; B. M. Porter, J. Ormond, H. King, Benj. Trott, class leaders; J. Wentz, class leader and steward. The pastor died this year, August 16, and Rev. Joseph Galluchat succeeded for the rest of the year. The Rev. Willis S. Haltom was pastor in 1847, Rev. Hugh E. Ogburn in 1848, Rev. Wm. C. Clark in 1849, and Rev. W. C. Patterson in 1850-'51.

This year the Sunday school is first mentioned in the records having thirty scholars, four teachers and a superintendent. This was for the church at Monroe. There were received into the church on the entire circuit this year 115

white and twenty-seven colored people, (largest number to date); Rev. Louis Scarboro, P. C., 1852, 281 white and 102 colored members received this year; Rev. W. C. Patterson, P. C., in 1853, and W. C. Clark in 1854. At the third quarterly conference of this year, July 28th, a committee was appointed to consider the propriety of moving the parsonage to Monroe. Thos. Winchester was on this committee. It was thought inexpedient at present by said committee because of the cost of suitable house and lot (\$580). Rev. Wm. M. Easterling was pastor in 1855, and died in August or September of this year. This year the Pleasant Grove Tract Society was organized, auxiliary to the S. C. Conference Tract Society, with G. D. Broom one of the directors. In September of this year it was decided to move the parsonage to Monroe and to buy the new house then owned by J. D. Stewart and occupied by A. N. Lawson, in the southern extremity of the town, for which was paid \$500.

In 1856-'57 Rev. Geo. W. Ivy was pastor and H. M. Houston's name appears for the first time as steward. He was elected to this office and that of recording secretary at the fourth quarterly conference of this year. It was decided at this quarterly conference that the presiding elder be instructed to request the Bishop to change the name of the circuit from Pleasant Grove to Monroe Circuit. H. M. Houston was at this time Sunday school superintendent.

In 1858 Rev. L. Scarborough was again appointed pastor and had a good ingathering of members, and in 1859 Rev. M. A. Connelly was P. C. and Rev. R. W. Burgess, Jr., preacher. This year a Sunday school "Convention" was held in Monroe and three delegates from each church on the circuit were elected to said "convention;" 1860-'61 Rev. B. G. Jones, P. C. and J. W. Hutchinson, Jr., preacher in '60, and G. W. Dupree in '61. He died and his place was supplied by J. E. Irby and C. A. Plyler. Good revivals these two years. In 1862 Rev. J. W. Puett, P. C., and J. L.

Stoudemire, Jr., preacher; salary this year for P. C. was \$730. In 1863 Thos. H. Edwards, Jr., was preacher; 1864-'65 Rev. Wm. W. Jones, P. C., and E. A. Lemmond, Jr., preacher; salary this year \$2,590; 222 white and 104 colored members were received. This year "it was moved and seconded in the quarterly conference that the circuit be divided with the Rocky River Road for the dividing line. The eastern portion to be called Monroe Circuit, and the western Pleasant Grove Circuit." "It was lost." But afterwards a majority of the members of the church on the Monroe Circuit voted for a division, and two circuits were formed and a station, viz: Pleasant Grove Circuit, Monroe Circuit and Monroe station.

During the last two or three pastorates the church was greatly grieved and effected in all its work by the ravages of the war. Many of its truest and best men falling in the thickest of the fight. To read their record and the testimony of their brethren as to their Christian worth is indeed inspiring.

The Monroe church was set off from Monroe Circuit in 1865 and made a station in November of this year, and has continued so with an unbroken record to the present time. The time of its beginning is remarkable.

1865-'66.

"The first quarterly conference for Monroe station for 1865-'66 was held on the 25th day of November, 1865, and was opened by singing and prayer by the presiding elder, Rev. F. M. Kennedy.

"Members present: A. J. Stafford, P. C.; James Bickett, L. P.; J. E. Irby, L. D.; A. L. Funderburk, C. L.

"The Conference was organized by the election of J. E. Irby secretary, and the election of the following Board of Stewards, viz: Thos. D. Winchester, Thos. W. Bickett, H. J. Wolfe, J. P. Houston and C. L. Helms.

"H. J. Wolfe was elected Recording Steward and Thos. D. Winchester elected District Steward."

Salary of pastor was fixed at \$500, and was paid in full. Moses Gordon was the first member to die. Ninety scholars reported in the Sunday school, fifteen teachers, a superintendent and fifty volumes in the library.

1867-'68, Rev. Jno. R. Little, P. C., 110 white and forty-three colored members on roll. This year the pastor's salary was \$245, "with board, lodging, etc., to be furnished." T. D. Winchester and H. M. Houston were the first delegates to the first "District Meeting" (now known as District Conference) held at Wadesboro in August, 1867. Thirty copies of "*the Children's Friend*" was taken this year by the Sunday school and the school is evergreen for the first time in its history.

In 1869 there was no preacher assigned to Monroe. The appointment was filled by local preachers and the P. E.

In 1870 W. T. McClellan was P. C. The church in good condition.

1871-'72—B. F. Dixon, P. C., and Jno. H. Walsh, S. S. superintendent; 380 volumes now in the Sunday school library; forty "*Visitors*" and twenty "*Little People*" taken by the school. Six copies of the Raleigh *Christian Advocate*, six Baltimore *Episcopal Methodist*, and seven *Christian Neighbor* taken this year by the members. Good revival this year and twenty-three added to the church.

In 1870 Monroe and all adjacent territory was set off from the South Carolina Conference by the General Conference to the North Carolina Conference. At the fourth quarterly conference of this year a committee of five was appointed to build a new church and the trustees authorized to sell the old church. The following are the Building Committee: H. M. Houston, Thos. D. Winchester, A. F. Stevens and E. A. Armfield. They built the present church.

1873—T. P. England, P. C., and at his fourth quarterly conference the Building Committee reported good progress on new church.

In 1874 Rev. M. V. Sherrill, P. C.; salary \$700. Good revival this year; twenty-six added to the church. G. D. Broom elected Sunday school superintendent this year.

1875—Rev. C. M. Pepper, P. C. W. H. Phifer received into the church this year and the church enjoyed a “glorious revival.”

1876—Rev. D. May, P. C. This was a year of enforcing the discipline for worldliness, and a year of financial struggle because of the expense of building the new church that was not yet paid for, etc. Thirty-one dollars and twenty cents was raised this year for Rutherford College.

Rev. O. J. Brent was the pastor in 1877.

The quarterly conference records from this date to 1891 are lost, or at least not accessible to the writer, and only some facts in general can be given covering this period.

I will now give the names and dates of service of the other pastors:

J. H. Guinn, 1878 to 1880; P. J. Carraway, 1881 to 1884; F. D. Swindell, 1885 to 1887; W. C. Gannon, 1888 to 1889; A. P. Tyer, 1889 to 1890; J. C. Rowe, 1891 to 1892; W. R. Barnett, 1893; R. M. Hoyle, 1894; W. R. Ware, 1895, '96, '97.

Brother Guinn was a man of sweet spirit and a fine preacher. He went from here to Wilson, then to Rockingham, where he died in the summer of 1884.

Brother Carraway was very popular during his four years' stay in Monroe, and many who have since gone to the better world, as well as some now on the way, will rise up and call him blessed. He is now P. E. of the Greensboro District, hearty and full of fun as ever. Bro. G. W. Ivey and he are the two oldest itinerants among us, both having honorable records behind them and rich rewards awaiting them in the Master's kingdom.

Bro. F. D. Swindell followed Bro. Carraway, and for two years labored faithfully in and out of the pulpit. The present parsonage was built during his administration. He went from here to Tryon street, Charlotte. He is now Conference Missionary Secretary of the N. C. Conference, and is living at Goldsboro.

Bro. W. C. Gannon was pastor but one year. He is said to have been a fine preacher and a good man. He went from here to Pineville Circuit, where, I believe, he died in the full triumph of the Christian's faith.

Bro. A. P. Tyer was his successor. During his pastorate among the good things accomplished was the paying off of the debt on the parsonage. The "Leitch meeting" was held during his pastorate. He still has warm friends in this charge and in the town. He is now P. E. of Elizabeth District, North Carolina Conference.

Brother J. C. Rowe followed Brother Tyer, and in the estimation of many this church never enjoyed finer preaching than he gave them. He remained two years, was made presiding elder, and is now on the Statesville District.

Dr. W. R. Barnett next came and stayed but one year. He is now stationed at Mt. Airy.

Bro. R. M. Hoyle next came and stayed one year. His preaching was unique and his discipline rigid. His record, in and out of the pulpit, will live. He paid off an old debt that had been hanging over the church for some time. He is stationed at Statesville this year.

During the present pastorate all the financial obligations of the church have been met every year, some improvements made, and 120 members have been received—seventy-five by certificate and forty-five on profession of faith. Present membership, 411; raised for all purposes last year, \$2,222.

We are now building a good church, 50x30 feet, near the Monroe Cotton Mills, and have an assistant preacher—Rev. W. M. Robbins—through which means it is hoped to do a

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much needed work and accomplish great good for the Master.

The record of our fathers has much in it to inspire and encourage us. Our opportunities and possibilities are greater than theirs. Let us not be slow to seize hold of and improve them. Having them for example, let us, in every respect, build wiser and greater and better, and from their sowing gather a rich and golden harvest "that both he that soweth and he that reapeth may rejoice together."

A Glad Day For Monroe, May 28, 1905.

Although our handsome, commodious and well-appointed church building here was completed in 1902, before the Conference was held here in the fall of that year, it was never dedicated until yesterday, the 28th inst. It was encumbered by a debt of some \$7,000 contracted in building, until early in last year, when Dr. J. C. Rowe, probably the most popular and influential pastor this church has ever had, set himself to the task of liquidating it, which was done in a surprisingly short time.

According to previous announcement, after a strong and eminently appropriate sermon, Bishop H. C. Morrison, D.D., of New Orleans, solemnly and in due form set it apart for the worship of Almighty God, being assisted by other ministers present. During his stay here Bishop Morrison preached three times to the great gratification and edification of the large congregations who heard him, and made a most favorable impression on our people. The following preachers were present and took some part in the services of Saturday and Sunday: Revs. J. S. Nelson, J. Ed. Thompson, J. A. B. Fry, L. A. Falls, J. A. Baldwin, of Charlotte; R. H. Broome, of Carthage; and the writer.

Next to the devotion and liberality of the members of this church the success of this enterprise is due to the intelligent and well-directed efforts of the Revs. W. R. Ware, W. M. Bagby and J. C. Rowe during their efficient pastorates here.

During Bro. Ware's first pastorate the lot was purchased and a good subscription for building was received. While Bro. Bagby was here the church was planned and built, and during Bro. Rowe's second pastorate the debt on it was paid.

I would most heartily congratulate our liberal and enterprising people here on the completion of this important enterprise. It is one of the most desirable pieces of church property in the Conference. The plant—church and parsonage—is valued at some \$30,000. Methodism is strong and hopeful here.

I am glad to find Bro. Ware in much favor with his people. His former pastorate of three years, while I was on this district, was one of the most efficient and popular in the history of the charge.

Monroe is a growing and progressive town of some 4,000 population, and has a hopeful outlook for the future.

I append the following sketch of our church here taken from a town paper.

Fraternally yours,

JNO. R. BROOKS.

History of Central Methodist Church, Monroe, 1905.

The individual history of this church dates from August 9, 1844, to the present, with a steady, uninterrupted growth. From a very small financial and numerical beginning it now has a living membership of 546, and ranks among the strong churches of the Western North Carolina Conference.

For twenty-one years this church formed a part of the circuit and was served by seventeen pastors and six assistant pastors. November 25, 1865, it became a station and paid its pastor, Rev. A. J. Stafford, \$500. Twenty-three pastors have served this station. Those still living are Dr. B. F. Dixon, Raleigh; P. J. Carraway, Greensboro; Dr. F. D. Swindell, Wilson; A. P. Tyer, Elizabeth City; Dr. J. C.

Rowe (two terms), Salisbury; Dr. W. R. Barnett, Knoxville, Tenn.; R. M. Hoyle, Shelby; W. R. Ware (two terms), Monroe; Dr. J. J. Renn, Guilford College; W. M. Bagby, High Point; M. A. Smith, Wadesboro.

The presiding elders still living are: J. S. Nelson, Charlotte; Dr. Jno. R. Brooks, Reidsville; Dr. S. B. Turrentine, Greensboro; J. Ed. Thompson, Charlotte—Rev. Messrs. Carraway, Tyer and Rowe having also served in this office.

Rev. Abel Hoyle was the first pastor (1844). Good revivals were held during the pastorate of Rev. Messrs. Louis Scarboro (two terms), B. G. Jones, Wm. M. Jones, M. V. Sherrill, C. M. Pepper, P. J. Carraway, W. R. Ware (two terms), and W. M. Bagby. All the others had more or less numerical and spiritual growth.

In 1871-'72 (B. F. Dixon, pastor), the old church which stood on the lot now occupied by the Presbyterians, was sold and a committee was appointed to purchase a site and build a new church. The lot now occupied by the Piedmont Buggy Factory was bought, and on it the church was built which served the congregation until the present handsome structure was erected. H. M. Houston, Thos. D. Winchester, A. F. Stephens and E. A. Armfield were the Building Committee.

The first parsonage was built during the pastorate of Rev. F. D. Swindell, 1885-'87. Pastors A. P. Tyer, R. M. Hoyle and J. C. Rowe paid off debts and did other most valuable service.

During the first pastorate of Rev. W. R. Ware the church in north Monroe was built and an assistant pastor was employed—Rev. W. M. Robbins, who did excellent work; also the enterprise of building a new church for the present congregation was undertaken, and a subscription of some \$7,000 or \$8,000 was secured and the present site purchased from the representatives of the T. D. Winchester estate. A building committee was appointed with B. F. Houston as its chairman, at whose lamented death James H. Lee was elected in his stead.

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CENTRAL M. E. CHURCH, MONROE, N. C. 17

In 1899, Rev. W. M. Bagby came as pastor, and during his first year plans were selected, contracts made and the work of building the new church entered upon, the first brick being laid June 31, 1900. The Building Committee at this time was James H. Lee, Chairman; W. H. Phifer, S. W. Parham, W. C. Heath, W. S. Lee, J. J. Crow, C. W. Bruner and J. R. English. To this pastor and to this committee too much credit cannot be given for faithful, untiring and efficient work done. The present and future generations owe them a debt of gratitude. The Western North Carolina Conference met in this church at the close of Mr. Bagby's quadrennium, November 11, 1902, Bishop A. Coke Smith presiding. The Bishop, all the preachers, the laymen and visitors from different parts of Southern Methodism were gratified and delighted over the achievements of the Methodists of Monroe.

Rev. Dr. J. C. Rowe was the faithful and efficient pastor in 1904. No man was ever loved more and held in higher esteem than was Dr. Rowe by the people he served. This year he accomplished a most remarkable work, paying off at one effort a debt of more than \$7,000, and making it possible for us now to give this house to the worship of Almighty God, unencumbered. The people showed their great appreciation of this marked service in many substantial ways. His memory and deeds will live on here.

Many faithful, self-denying men and women are worthy of honorable mention in this connection, but perhaps those who gave most of their time and means to make this new church possible, were the late B. F. Houston and H. M. Houston, also O. P. Heath and James H. Lee. B. D. Heath, of Charlotte, gave the pulpit and furniture.

The noble women, with willing hands and hearts devoted, wrought well and tastefully. Their handsome parlor with its splendid furniture, the carpets throughout the church, tiling in vestibules, cement walks, the lights and many other tasteful finishings, show the labor of their hands and the de-

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votion of their hearts. To these various purposes \$1,000 or more were contributed by the ladies and children of the congregation and Sunday school through the Aid Society.

Rev. W. R. Ware is now in the first year of his second pastorate. Already 95 members have been received into the church this year—41 on profession of faith and 54 by certificate; some \$500 have been spent on repairs and improvements on the church and parsonage, and the good work goes on apace.

W. H. Phifer is the faithful and efficient Sunday school Superintendent and Chairman of the Board of Stewards. He has held the former office for nearly thirty years and the latter for some fifteen years. There is no more faithful man in the church.

The dedication of this church will mark another epoch in its history, and is looked forward to with much interest by the whole town and community. Long may it stand and within its walls may the pure gospel of the Son of God ever be preached and around its altars may many sons and daughters be born into the kingdom of God.

1905-1907.

The Men's Missionary Society.

On the 17th of December, 1905, a Men's Missionary Society was organized: John J. Crow, President; James T. Shute, Vice-President; James H. Lee, Secretary; B. F. Houston, Treasurer.

This Society, under the leadership of the pastor, Rev. W. R. Ware, undertook the support of a special missionary. Four hundred dollars was raised for this purpose, which amount, by authority of the parent Board of Missions, is added to the regular contributions of the church to Foreign Missions and gives us our own missionary in the foreign field. Rev. W. R. Lambeth, Secretary of the Board of Missions, recommended to us the Rev. J. Robt. Moose, then Superin-

tendent of our mission in Korea. The society accepted this recommendation, and on the 1st of March, 1906, the required amount for Bro. Moore's support was sent to the Treasurer at Nashville, Tenn., and Bro. Moose has been *our* missionary since that date. And truly grateful we are to God for such an efficient workman in the Master's cause.

Bro. Moose is now at home on a well-earned and much-needed vacation, having been in Korea for seven years. Since arriving in this State the 1st of September, 1906, to the present he has been traveling extensively by order of the Board of Missions, delivering public addresses and sermons, which have given to the missionary treasury of the church large monetary results and a spiritual uplift wherever he has gone. He was in Monroe October 28 to November 2, 1906, preaching and speaking every day, to the edification of large congregations. These services will live and the seed sown will bring a harvest.

In a recent letter he says: "It has been impossible for me to fill all the calls that I have been receiving from the time I reached North Carolina to the present day. Now almost every day brings a call from some brother who wants me to talk to his people."

A part of January and February he spent in Nashville, Tenn., lecturing in the Missionary Training School. During the spring and early summer he will make an itinerary through our Conference, giving to every district four days of service. About the first of August he will return to Korea, but not without visiting us again.

On September 2, 1906, a *Baraca class* was organized for men in the Sunday school. Prof. J. A. Bivens, Teacher; Chas. A. Long, President; E. G. Foust, Vice-President; Samuel Phifer, Secretary and Treasurer.

On January 20, 1907, a class for ladies was organized, with Miss Inez Flow, Teacher, and Mrs. Lizzie Covington, Assistant Teacher. This is called the *Delta Alpha class*.

We have secured a lot in the vicinity of the Icemorlee Cotton Mills, a church has been organized, a Sunday school is at work and a house of worship will be built this spring.

Special Committees for 1907.

Committee on Church Property.—G. S. Lee, Chairman; Clarence E. Houston and Davis Armfield.

Committee on Poor.—A. C. Johnston, Chairman; J. E. Stack, Jas. A. McNeely.

Committee on Welcome.—J. W. Laney, Chairman; E. G. Faust, N. G. Russell, C. B. Barden, W. S. Blakeney, S. B. Bundy, Lee Griffin, N. C. English, E. C. Ingram, E. W. Crow, S. H. Green.

Committee to Look After the Sick.—Mrs. H. B. Adams, Chairman; Mrs. W. S. Blakeney, Mrs. S. H. Green, Mrs. Atha Stevens, Mrs. B. C. Asheraft, Mrs. C. W. Bruner, Mrs. Lizzie Covington, Mrs. George Eagler, Mrs. E. C. Ritch, Mrs. Ellie Wilson, Mrs. Chas. Iceman, Mrs. H. Presslar.

Communion Committee.—W. H. Phifer, Chairman; Mrs. L. C. Bickett, Mrs. W. F. Morgan.

Music Committee.—Mrs. J. F. Laney, Choir Director; Miss Annie Belle Nelson, Miss Nena Ogburn, Mrs. H. R. Laney, Mrs. T. J. Payne, Prof. J. A. Bivens.

Lookout Committee.—C. W. Bruner, Chairman; Dr. W. B. Houston, J. M. Porter, W. S. Lee, Mrs. G. S. Fitzwater, Mrs. W. C. Heath.

Pastoral Letter.

The relation of pastor and people is close and intimate. Their interests are mutual. He is called into his high and sacred vocation by the great Shepherd of the sheep; they are the flock committed to his keeping. In the manifold experiences of life the pastor is called on to share with his people. He rejoices with them that rejoice, and weeps with them that weep. The marriage bell has a clearer, sweeter tone because of his presence, the funeral knell is softer if the man of God is there with promises and hope for the troubled and bereaved. He stands at the baptismal font and takes the children in his arms and blesses them; and with open hands and a glad heart he stands at the altar of the church to receive the young and the old into the fold of God. When the afflictive providences of God are visited upon the people, the pastor is looked to for words of comfort and encouragement, and in times of health and prosperity he is welcomed to share in the blessings that are theirs. The mother advises with him about her wayward boy, the wife desires his prayers for her unsaved husband. The young people come to him with their love affairs, and parents pour their tale of woe and disappointments into his ears. In one home he finds tears and breaking hearts, at the next door there is mirth and joy and festivity. He enters some homes and the very atmosphere is religious and every breath is devotion to God, there are others where worldliness reigns and it is difficult to get in a word for his Master. O, the manifold phases of life with which he meets, and the multiplied conditions he must be prepared to minister to!

When the congregations assemble to worship, the cynical and the devout are before him, the saint and the sinner, the prayerful sympathizer and the carping critic. The indifferent and the inattentive are there, also those who hang on

every word he utters. He has before him men who have fought through temptations and trials and need the strong meat of the gospel; he also has in the same congregation babes in Christ, who must be fed with the sincere milk of the word.

Your pastor has to deal with the refractory and the sensitive, the rich and the poor, the refined and the coarse—all classes and grades of people. He needs wisdom and grace; your prayers and patient forbearance and help. Let us stand together in loyal co-operation, and each, pastor and congregation, try at all times by the blessing of God to do our best. The best that is in me you shall have. Will you stand close by my side, hold up my hands, and remember me daily at a throne of grace?

“ ’Tis not a cause of small import
The pastor’s care demands;
But what might fill an angel’s heart,
And filled a Saviour’s hands.”

Faithfully and affectionately,

Your pastor,

W. R. WARE.

Membership.

Adams, H. B.	Blakeney, Sarah J.
Adams, Fanny	Blakeney, Bennett
Adams, Martha F.	Blair, Lula M.
Adams, Ray K.	Bundy, Sidi B.
Armfield, Emsley A.	Bundy, Bettie
Armfield, Rachel A.	Bundy, Julian
Armfield, Davis	Beasley, Ella J.
Armfield, Rufus	Boyte, D. A.
Armfield, Emsley	Boyte, F. E.
Askew, Emma	Boyte, A. W.
Ashcraft, Laura A.	Boyte, Jennie M.
Ashcraft, Clara	Bissel, Allen
Ashcraft, Mary Blair	Bickett, L. C.
Andrews, L. D.	Bickett, M. L.
Andrews, M. A.	Barrett, W. W.
Andrews, Willie	Barrett, Ernest
Austin, Virginia A.	Belk, R. L.
Austin, Annie Belk	Belk, Lula
Aldridge, Josephine A.	Barrier, Mary M.
Aldridge, Eli A.	Barden, Chas. B.
Austin, Culpepper	Barden, Callie P.
Armfield, Lola A.	Brewer, John L.
Austin, Lessie J.	Bivens, Alice
Austin, Minnie A.	Boyce, S. C.
Ashcraft, Rosa L.	Blakeney, W. S.
Ayers, Emma V.	Broom, Mary E.
Bivens, E. H.	Boyte, Olive C.
Bivens, Carrie D.	Boyte, Maud V.
Broom, Gaswell D.	Boyte, Margarett J.
Broom, Ida L.	Belk, Minnie J.
Broom, H. M.	Blakeney, Virginia C.
Broom, Alice	Bivens, J. A.
Broom, Jane	Crowell, J. A.
Broom, Bessie I.	Crowell, Laura S.
Broom, M. C.	Crowell, L. Ethel
Broom, Mrs. M. C.	Crowell, Horace
Billingsly, H.	Correll, Hanah
Bruner, C. W.	Crow, Fetnea C.
Bruner, Emma D.	Crow, John J.
Bruner, Ola E.	Crow, Alice
Bruner, Claude	Crow, Robt. D.
Blakeney, John C.	Crow, Ed. W.

Crow, Wm. Henry	Faulkner, Maud H.
Crow, Mary	Faulkner, Laura M.
Clark, B. L.	Funderburk, Lizzie
Clark, J. E.	Faust, E. G.
Clark, Pearl E.	Faust, Lizzie
Cuthbertson, Laura C.	Furr, Ida G.
Covington, Lizzie	Faulkner, Glennie
Clark, M. J.	Fitzwater, Isabelle E.
Clark, Horace B.	Flow, Eunice
Capehart, Katie	Futch, John D. Jr.
Crow, Adeline	Futch, Archie H.
Carter, Leola	
Carter, Lula E.	Green, S. H.
Davis, Thos. R.	Green, Mary A.
Davis, Ellie L.	Green, Lena
Davis, Mary	Green, Mittie
Davis, Virginia L.	Green, Ruth
English, John R.	Green, Essie O.
English, Maggie E.	Gordon, W. M.
English, N. C.	Gordon, Mrs. W. M.
English, Allan	Griffin, Lee
English, Elizabeth S.	Griffin, Clara
English, Frank	Griffin, Nettie Lee
English, Eleanor	Griffin, Mary Ann
Efird, J. E.	Gray, J. M.
Efird, Fanny	Howie, J. B.
Evans, Lura L.	Howie, Nannie D.
Evans, W. L.	Howie, Ellen E.
Evans, Ellie	Howie, Nellie B.
Eagler, Annie	Howie, Bettie L.
English, John R. Jr.	Howie, Emma B.
Efird, Grace	Howie, John M.
Flow, Kate	Howie, Morris
Flow, Inez E.	Houston, Robt. V.
Flow, Katie May	Houston, Margaret
Futch, John D.	Houston, W. B.
Futch, Julia	Houston, Mollie
Futch, Mary S.	Houston, Hugh M. Jr.
Faulkner, J. D.	Houston, C. E.
Faulkner, Amanda	Houston, D. A.
Faulkner, S. J.	Houston, Roberta M.
Faulkner, W. Zebulon	Houston, Lessie A.
	Houston, Annie F.
	Helms, Geo. W.

Helms, Lucas	Johnson, Eugenia
Helms, L. R.	Johnson, Sussie
Helms, Earl A.	Jones, Maud M.
Helms, Stamey R.	
Helms, Lucy B.	Krauss, W. H.
Hargett M. Knox	Krauss, M. C.
Haigler, Chas. B.	Krauss, Amelia
Haigler, Franklin	Krauss, W. S.
Haigler, Lucy	Krauss, Fanny
Haigler, Lou	Krauss, Carl W.
Hodges, Elizabeth	
Heath, W. C.	Laney, Mary
Heath, Alice	Laney, W. R.
Heath, Allan	Laney, J. F.
Heath, Lura A.	Laney, Lillian
Heafner, Wiley	Laney, Gladys
Hartzell, A. M.	Laney, J. W.
Hallman, C. T.	Laney, Wilmer
Hallman, Mrs. C. T.	Laney, H. R.
Hinson, Jessie	Lanev, Pearl
Hinson, Lillie	Lee, Geo. S.
Hudson, Wm. J.	Lee, Ella
Hudson, Lina	Lee, Mary
Hudson, M. E.	Lee, J. H.
Hudson, Mike	Lee, Bettie W.
Hudson, Carle	Lee, Pattie
Helms, Coleman D.	Lee, Wm. S.
Helms, Queen E.	Lee, Frank A.
Hargrave, Mildred H.	Lee, Archie
Howie, Julia B.	Lee, J. Allan
Hudson, Mary	Lee, Blake H.
Howie, Robt.	Lee, Geo. S. Jr.
Hudson, Wm. J. Jr.	Lee, Annie
Helms, Mrs. L. R.	Lee, Virginia
Helms, M. M.	Lowe, Joshua
Howie, C. E.	Lowe, Jane
Howie, S. S.	Lowe, Nancy
Howie, B. C.	Lemond, Ala W.
Howie, Ola	Lemond, Hanna A.
Ingram, E. C.	Lemond, Walter
Ieman, Mollie	Lowery, Locia
Ieman, Bertie F.	Lowery, Lula M.
	Laney, T. B.
Johnson, A. C.	Laney, C. B.
Johnson, Annie E.	Laney, Bright

North Carolina
State Library.

Lee, Heath
Lee, Wm. S. Jr.
Lee, Callie V.
Lee, N. J.
Lee, Cad L.
Lee, Samuel A.

McLarty, Derwood
McLarty, D. P.
Morgan, W. F.
Morgan, Hattie
Morgan, Wm. Clyde
Morgan, D. Coran
Morgan, John M.
Morgan, Virginia
McNeely, James
McNeely, Nannie A.
McNeely, Alexis
McNeely, Willis
May, Susan
May, Charles
McCorkle, Geo. W.
McCorkle, Thos. B.
Marsh, C. W.
McEwin, J. P.
McEwin, Laura A.
McEwin, Ella
McEwin, H. L.
McEwin, Rosa
McEwin, T. O.
McCall, R. M.
McRae, J. D.
McRae, Mamie
Miller, Sarah L.
McManus, W. D.
McManus, S. L.
Montgomery, Cora
Mathews, S. E.
Moore, H. S.
Meares, G. H.
Meares, Juanita
Moore, Ethel
Medlin, J. D.
Medlin, Elizabeth N.
Medlin, Montgomery

Medlin, Mary V.
McEwin, Annie
McDonald, H. F.
McDonald, Eva B.
McNeely, Nannie May
Medlin, Josephine
McRea, Eula M.
McRea, Thurman
McRorie, W. C.
McRorie, Cassie W.
Maynor, Odessa

Nelson, Alice
Nelson, Annie Belle
Nelson, Kathleen
Nelson, Walter S.
Norwood, Hattie
Norwood, John H.
Norwood, Hattie R.
Neal, Hallie May
Neal, Ida
Neal, Kemp
Neal, Josie
Nivens, W. M.

Ogburn, Bright
Ogburn, Mattie E.
Ogburn, William
Ogburn, N. Sneed
Ogburn, F. A.
Ogburn, Nena S.
Ogburn, Bright S.
Ogburn, W. C.
Ogburn, Louie
Osborne, L. W.
Osborne, Dorcas
Osborne, L. M.
Osborne, E. C.
Osborne, Mrs. E. C.
Oudie, C. Alice

Phifer, W. H.
Phifer, Rebeca J.
Phifer, Braxton

Phifer, Roseoe	Rape, Cornie M.
Phifer, Bessie G.	Redfearn, E. A.
Phifer, Samuel	Rich, Mary E.
Phifer, Janie	Redwine, Annie L.
Pressley, Joseph L.	Reese, W. T.
Pressley, Daisy	Reese, Nanie
Price, Julia R.	
Pointer, E. W.	Stewart, H. D.
Pointer, Ida M.	Stewart, Mrs. H. D.
Pointer, Ida	Stewart, Jennie B.
Presslar, Maggie M.	Stewart, J. E.
Presslar, Leola	Stewart, W. C.
Presson, L. H.	Stewart, James
Presson, Carrie	Stewart, Mary E.
Porter, J. M.	Stewart, Leda
Porter, M. Pattie	Stewart, Sarah M.
Payne, Sadie Y.	Stewart, Agnes
Presson, Lawrence	Stewart, Lucy
Privett, H. A.	Stewart, M. Estelle
Privett, S. Janie	Shute, Henry B.
Peneger, C. M.	Shute, Adaline
Peneger, Maggie L.	Shute, Kittie
	Shute, Carrie V.
Rape, Samuel	Stack, J. E.
Rape, Elizabeth	Stack, Lillian
Redwine, R. B.	Stack, Warren C.
Redwine, Sallie	Stack, Alice L.
Redwine, Annie	Stack, Rosa G.
Redwine, John	Stack, Ervin
Redwine, Thomas	Stack, Amos M. Jr.
Redwine, Mary	Stephenson, J. W.
Rich, E. C.	Stephenson, Mildred
Rich, Mary V.	Stephenson, Mildred H.
Rich, Margie	Stephenson, Joseph F.
Rohr, A. J.	Starnes, W. O.
Rohr, Annie A.	Smith Mary J.
Russell, Dora	Smith, Bertha E.
Russell, N. G.	Smith, Annie
Russell, Nannie L.	Sandel, Carrie C.
Rowe, Eugenia	Sandel, Harry O.
Redfearn, Mrs. B. C.	Shannon, Carrie L.
Rudge, Ethel J.	Sales, Pearl
Rogers, S. H.	Stevens, Atna P.
Rogers, Nora	Stevens, Janie
Rape, Martha A.	Stevens, Samuel Lee

Simpson, Fanny W.	Walsh, Gertrude
Smith, Mabel	Walsh, Lollie
Smith, Grace	Walsh, Samuel
Simpson, Ruth	Walsh, May
Shannon, Lena	Whitfield, Mrs. J. W.
Sales, Cecil	Whitfield, Elizabeth
Sales, Barnes	Whitfield, W. T.
Stevens, Townley	Whitfield, Emma
Stevens, Wm. B.	Whitfield, Cathleen
Shute, Maud May	Walsh, Wm. R.
Sikes, Alice	Waller, Moses
Sloan, S. Victoria	Watters, Hattie C.
Stewart, S. Annie	Wilson, Allie
Slagle, C. A.	Wilson, H. Hall
Slagle, Hattie E.	Worley, E. D.
Steele, John C.	Worley, Emma
Steele, Mrs. John C.	Worley, William
	Worley, Bertha
Townsend, John W.	Ware, Mrs. Allie B.
Townsend, Mary Lee	Ware, Clara E.
Taylor, M. Louisa	Ware, Wm. R. Jr.
Turner, Martha	Ware, Henry M.
	Ware, Allie B.
Wolfe, W. C.	Worley, Henry
Wolfe, Virginia	Wolfe, W. Lee
Wolfe, Nannie	Wolfe, Lou W.
Wolfe, Nellie	Wolfe, Corinne
Wolfe, Geo. C.	
Wolfe, Glenn	Yates, John W.
Wolfe, Robt. H.	Yates, Maud B.
Wolfe, Howard	
Wolfe, G. A.	Rape, Zeb. B.
Wolfe, John T.	Rape, Eliza J.
Wolfe, M. A.	Crowell, Virginia N.
Wolfe, Mary S.	Carpenter, E. C.
Walsh, Laura	Carpenter, Carry
Walsh, Mamie E.	

Salaries for 1907.

For Presiding Elder	\$158.00
For Pastor	1,500.00
For Sexton	\$10.00 per month.

Conference Collections for 1907.

Bishops	\$40.00
Conference Claimants	110.00
Foreign Missions	213.00
Domestic Missions	145.00
Church Extension	70.00
Education	108.00
Minute Fund	5.00
Education Extension	12.00
Total	703.00

Some Facts in North Carolina Methodism.

Joseph A. Pilmoor was the first Methodist preacher to preach in North Carolina, 1772.

The first Methodist Society established in North Carolina was either in Halifax or Franklin County, by Robert Williams, in 1773. The first circuit was in 1776. It was called the North Carolina Circuit, and represented 683 members, with Edward Dromgoole, Francis Poythress and Isham Tatnum, preachers in charge.

The first Annual Conference of the Methodist Episcopal Church was held at the house of Green Hill, near the town of Louisburg, in 1785, Bishops Coke and Asbury presiding.

There are now 2 Conferences in North Carolina, 20 districts, 8 schools; value of schools, \$818,779.54; endowment, \$440,339.28; pupils, 1,976; total church membership, 155,-410; Sunday school scholars, 111,059.

The Western N. C. Conference has the largest number of Sunday school scholars in Southern Methodism, 59,965.

Interesting Facts Cleaned from the Southern Methodist Handbook.

There are forty-six Conferences in Southern Methodism, including those in foreign fields.

There are 1,667,394 members, including local preachers.

The gain in membership (1906), including local preachers, up to January 1, 1907, was 54,085.

There was paid for foreign and domestic missions, \$639,434.

There are 1,083,665 Sunday school scholars.

Southern Methodism has 198 educational institutions. Value of grounds and buildings, \$9,789,728. Total endowment, \$3,516,173. Total number of students, 34,446.

Fresh Missionary Facts.

There are 82 missionaries at work this year (1907) in the Western N. C. Conference. Their average salary last year was \$312. These missionaries received into the church on profession of faith 796 members.

The M. E. Church, South, has 1,675,198 members, increase for 1906, 49,000; total missionary contributions \$465,848, or 28 cents per capita.

The Western N. C. Conference has 82,202 members; added on profession of faith for 1906, 3,611 members; total missionary contributions, \$38,379, or 47c. per capita. (This includes the woman's missionary societies.)

We cannot afford to imperil the very existence of our church by doing less for foreign missions, but we must make a larger reason for the existence of our church by doing more at home and abroad.

The church that sends representatives to non-Christian lands and forgets that they are there, forgets to support them, forgets to bear their names in fervent prayer before the throne of grace, is a church that brings contempt upon itself and defeat upon its cause.—*James I. Vance.*

Rev. W. H. Willis, of Cornelius, N. C., is the pastor in charge at Mt. Zion, a country station composed of farmers, cotton mill operatives and other villagers. The missionary assessment was \$115 and it raised \$600—supporting its own special missionary, Rev. S. A. Stewart, Kobe, Japan. The following will show the growth of Mt. Zion for two years: Paid for foreign missions in 1904, \$100; in 1906, \$600. All other conference collections in 1904, \$105; in 1906, \$235. Individual contributions in 1904, \$125; in 1906, \$570. Membership in 1904, 596; in 1906, 603. Additions by professions for two years, 99.

In Japan the revival is making itself felt in certain districts, and the whole country seems on the eve of a great national awakening. Mr. H. S. Kimura, a young Japanese evangelist, who formerly studied at the Moody Bible Institute, Chicago, has had over 4,000 converts during the past few years. In a single meeting 180 Japanese publicly confessed their acceptance of Christ. Mr. Kimura almost wore himself out in the work and is now visiting England to obtain a much needed rest. He is filled with a remarkable passion for souls. Coming over on the boat from Japan he preached ten times to the 145 Japanese on board, and forty-five of them publicly accepted Christ. Mr. Kimura will shortly return to his native country, where he hopes to accomplish yet greater things for God.

For some years the Florida Conference has been receiving a grant from the General Board of Missions. This year (1907) they respectfully but firmly returned their grant to the Treasurer of the Board. They do not consider themselves missionary territory. Moreover, they paid all their missionary assessments (including church extension, which is but one variety of home missions) in full and some of them over, and at their missionary anniversary gave more than a thousand dollars for school work in Songdo, Korea. I like that. These people and their preachers mean business.

A native missionary society has been recently formed in India because it was found that after all the foreign missionary agencies had done their utmost there remained 100,-000,000 heathen still untouched.

A woman in China walked five miles to her treasurer's headquarters and five miles back again, in order that she might pay her dues to the Woman's Foreign Missionary Society. How many would do it in this country?

Korea.

The number of our believers in Korea has been quadrupled during the past year.

Frequently a group of believers buy or build a place of worship without asking for aid.

We have now six native workers supported entirely by the church, on an average of one for each circuit.

The total amount raised by the native church during the year for all purposes is 3,796 yen, an average 2.74 yen for each baptized member.

A generous sister on the Linwood Circuit, Western N. C. Conference, has just sent her check for \$1,000 for the Songdo school, Korea.

“Korea has been in a continuous revival for three years,” says Bishop Candler. Over thirty thousand professed faith in Christ and joined the churches last year. One of our missionaries writes of two thousand, six hundred and fifty asking to be received into the church, most of them having never seen a missionary, only native Christians. Bishop Candler calls it “the greatest missionary opportunity since the days of St. Paul.” The development of our work there has been marvelous.

In a mission station in Korea nine classes, continuing for one week have been held for women. A bright, clean, earnest woman, with a baby on her back, walked to her class from her home, one hundred miles distant. When she told the missionary that she had come from Kok San, away up in the mountains, she was met by such a look of amazement that she said, “It was not so difficult, God helped me along.”

THE RESPONSE OF THE CHURCH.—This is a day of marvelous opportunity. Among all our fields none seem to be so ripe as Korea. The whole nation is undergoing a religious awakening. The offering of his son for Christian educational

work by General Yun, former Minister of War, has stirred our church. The spirit of self-abnegation upon the part of the son, our Bro. T. H. Yun, has brought a response to Bishop Candler's appeals beyond almost anything in our history.

Men and women are sending in their gifts. Preachers, young and old, are offering themselves for service. In several annual conferences collections have been taken which indicate the sympathetic chord which has been struck. A Thanksgiving offering of \$1,000 was made by the North Alabama Conference, in session at Gadsden, and wired the office by Dr. S. L. Dobbs. After a stirring address by Rev. J. R. Moose, just returned from Korea, the North Georgia Conference contributed \$3,640 to the Songdo fund. The South Georgia Conference, after an address by Bishop Candler, made an offering of \$4,039, and so the good work goes on.

There appeared recently in the Seoul (Korea) *Gazette*, the English daily paper published at the capital of Korea, an item to the effect that Mr. Yun Chi-ho, who has held many important positions under the Korean government and who was offered high office by Marquis Ito, of Japan, who represents the Emperor of Japan in his protectorate over Korea, firmly declined that office and deliberately chose to enter Christian work in connection with the mission of the Methodist Episcopal Church, South. This is but another evidence of the sincerity and high purpose of the young man who has thrown himself with absolute self-abandon into the effort to lift up his people.

The following are the latest statistics from the China Mission Conference: Local preachers, 21; members, 3,100 (total, 3,121); infants baptized, 310; adults baptized, 989; Epworth Leagues, 36; Epworth League members, 1,073; Sunday schools, 78; Sunday school teachers, 264; Sunday school scholars, 3,814; domestic mission contribution, \$334.08 (Mexican); amount contributed for church extension,

\$410.12 (Mexican); contributed for American Bible Society, \$70.89 (Mexican); for support of native ministry, \$30 (Mexican).

Rev. W. E. Sewell, now at Cienfuegos, Cuba, reports himself and family in good health. He preaches six times a week, and attends ten services in all. He has four preaching places and thriving Sunday school in each. In the whole of the Santa Clara work, where he spent six years and five months, he received into the church six hundred and forty members and baptized about fifty children. During that time three excellent church properties were secured, worth about \$13,000. Our missionaries in Cuba are unceasing in their efforts to evangelize that island.

Several annual conferences have furnished returns in missionary collections this year far beyond any record they have made in the past. The Louisville Conference made an advance of thirty-nine per cent. This is unprecedented. There is a spirit of hopefulness in all that section of the church. The North Georgia Conference made an advance of \$4,000. The South Georgia Conference reports an advance of over \$4,000, having paid \$41,151 this year for foreign missions, or over two and one-half times the assessment. The total raised for home and foreign missions in that conference, including the women's societies, reaches the sum of \$103,121.98. Surely the spirit of God is working in the hearts of our people.

"I am just down from Seoul this morning, and find the Songdo school in operation and Mr. Yun in fine spirits. He has about forty boys, for whom he has prepared a fine course of study, and has them at their work in fine shape. Mr. Yun is very much delighted with the prospects of the school. I was especially pleased with one feature of his curriculum. The first hour of the morning is given to the study of the Korean Bible. He means to give the boys of the school the proper start in Christianity, and I am sure

we can depend on him to properly represent to his pupils the true meaning of the church. The work of our new conference year is moving off nicely. Everybody is at work and happy." (W. G. Cram, Songdo, Korea.)

The appeal made by Bishop Candler in behalf of the work at Songdo, Korea, is meeting with a prompt and generous response. Letters and telegrams are coming in from every portion of the church. Our people have been thrilled by the self-abnegation of Bro. T. H. Yun and the devoted spirit he has manifested. One hundred dollars has just come in from a brother in Norfolk, Va., to be applied to this fund. Another letter from Texas brings in over two hundred dollars. So the good work goes on. The church should be much in prayer in behalf of our noble Korean brother who throws himself unreservedly into Christian education and the making of men who are to be the leaders of the new Korea.

Quiet Hour League.

Feeling the need of daily devotion for the deepening of my spiritual life and the quickening of my zeal in Christian work, I covenant, by the help of God, to keep the Quiet Hour, setting apart not less than fifteen minutes daily, in the early morning if possible, to devotional Bible study, meditation and prayer; and I hereby make application for membership in the Quiet Hour League, reserving the right to withdraw my name at any time upon written notification to the central office.

Letters of the Bishops.

MY DEAR BROTHER CUNINGGIM:—I sincerely trust that you may persuade the thousands of our young people to enter into this solemn compact. A quiet hour, an escape from the noise and stir of life, shut in with God for that brief moment—nobody can say how much it will be worth to the young man's soul, to his active life, to the church. It is an insignificant fraction of time, but when talking with God the

measurements of time are not taken into consideration. "He inhabiteth eternity" and receives us there. Stir your young people—and your old ones, too—to come to this blessed and awful fellowship of prayer.

Yours,

A. W. WILSON.

I most heartily endorse the Quiet Hour League suggestion, and pray that it may aid our young ministers in their regular daily devotions. If the ministry is strong, then it will be invincible everywhere. "A League of Intercession" (now in England, I believe) has had much to do with the present missionary revival.

Yours fraternally,

CHAS. B. GALLOWAY.

I do most heartily approve your suggestion of a "Quiet Hour" for all who love the Lord Jesus; nothing more necessary to growth in spiritual life.

I beg to be enrolled among the charter members.

Truly and fraternally,

JOSEPH S. KEY.

I am pleased with the idea of the "Quiet Hour League" for devotional Bible study and meditation and prayer, and desire to have my name enrolled as a member. The test of all preaching and all religious services is: Does it deepen and broaden our prayer life? To every Christian worker there is need to remember the counsel given to Moses: "Be thou for the people to Godward, that thou mayest bring the causes unto God." (Ex. xviii. 19.)

Very cordially,

E. R. HENDRIX.

On my return from the Orient I find your letter of October 24 awaiting me.

I cordially approve any wise effort to deepen the spirit of devotion among all our people. If the plan of the "Quiet Hour" can bring to pass so good a result, by all means let us have it. Somehow I fear the devotional spirit cannot be

induced by the mechanical process of an "organization" or "movement." May God bless your well-meant effort!

Yours affectionately, W. A. CANDLER.

I very heartily endorse and commend the "Quiet Hour League." Nothing can be more helpful to the spiritual life of the individual and the church. I trust it may be espoused by the ministers and members of the entire church.

Hastily, but sincerely yours, H. C. MORRISON.

I most heartily commend the efforts of yourself and others for the organization and promotion of the Quiet Hour League in the Methodist Episcopal Church, South. Every earnest Christian is deeply conscious of his need of habitual prayer, while every busy Christian knows how easy it is to neglect the "silent season" in the Father's presence. I trust this movement may have the largest success, and that large numbers of our people may enter this League for daily and systematic devotion.

Sincerely your brother,

SETH WARD.

The Bishops of the M. E. Church, South.

- A. W. Wilson, Baltimore, Md.
- J. C. Granbery (Superannuated), Ashland, Va.
- W. W. Duncan, Spartanburg, S. C.
- C. B. Galloway, Jackson, Miss.
- E. R. Hendrix, Kansas City, Mo.
- J. S. Key, Sherman, Tex.
- O. P. Fitzgerald (Superannuated), Nashville, Tenn.
- W. A. Candler, Atlanta, Ga.
- H. C. Morrison, Birmingham, Ala.
- E. E. Hoss, Dallas, Texas.
- Seth Ward, Texas.
- James Atkins, Waynesville, N. C.

Missionary Summary of the M. E. Church, South.

"In our six foreign fields we have: Missionaries (men and women), 241; native traveling preachers, 103; local preachers, 117; members, 17,633 (increase, 1,973—i. e., 12.2 per cent); Sunday schools, 362; scholars, 16,533; churches, 318; churches entirely self-supporting, 15; boarding schools, 10; day schools, 30; pupils in both, 3,691; hospitals, 2; dispensaries, 3; patients treated, 29,275; total collections, \$36,750.47 (increase, \$10,442); total value of mission property, \$994,131.

The increase of membership on the mission fields has been 1,973 or 12.2 per cent for the year, while the increase for the whole church during the same period has been .03 per cent. The increase in collections on the field has been \$10,442, or an increase of 28 per cent, which is an increase larger in proportion than the increase in membership by 16 per cent. The increasing membership and the increase in liberality in giving, when the odds against which the work is done and the comparative poverty of most of the members, in relation to the home church, are taken into consideration, make one of the very best arguments for the paying quality of foreign missions and their unquestionable success.

In every direction the work has made great strides forward. This year, like the preceding, has been the best the fields have ever seen. There is no reason why it should not continue so."—*Southern Methodist Handbook*.

Glorious Scenes at Ko Pu.

"What a great and blessed time we had at Ko Pu! I never saw such a gathering of Maio before. Thousands of these people gathered together. Oh, that you could have heard their hymn-singing and their praying! Truly the Holy Ghost has been poured upon these people! About five hundred were desirous of baptism. We selected, examined and baptized one hundred and eighty men and women. Two

hundred and forty-nine sat down to the Lord's Supper. What a glorious scene! It is the Lord's doing, and it is marvelous in our eyes."

There are to-day 849 missionaries working in the yellow kingdom in connection with the China Inland Mission. Since the commencement of the society 21,648 persons have been snatched from the darkness of heathenism to serve God.

Twentieth Century Prayer.

Oh, Lord, I come to Thee in prayer once more,
But pardon that I do not kneel before Thy gracious presence,
For my knees are sore with too much walking.
In my chair instead, I'll sit at ease and humbly bow my head;
I've labored in Thy vineyard, Thou dost know,—
I've sold ten tickets to the Minstrel Show;
I've called on fifteen strangers in our town,
Their contributions to the Church put down;
I've baked a pot of beans for Wednesday's spree,—
An old-time dinner it's going to be;
I've dressed three dolls for our Annual Fair,
And baked a cake which we will raffle there.
Now with Thy boundless wisdom so sublime
Thou knowest that these duties all take time.
I have no time to mend my husband's clothes,
I have no time to fight my spirit's foes.
My children roam the streets from morn till night,
I have no time to teach them to do right.
But Thou, oh, Lord, considering my cares,
Wilt count them righteousness and hear my prayers.
Bless the bean supper and the Minstrel Show,
And put it in the hearts of all to go;
Induce all visitors to patronize the men who in our
Programs advertise, because I've chased those Merchants till they
Hid whene'er they saw me coming, yes, they did.
Increase the contributions to our Fair,
And bless the people who assemble there;
Bless the Grab Bag and the Gypsy Tent,
The Flower table and the cake that's sent:
May our Whist Club be to Thy service bless'd,
And Dancing Party gayer than the rest;
And when Thou hast bestowed these blessings, then,
We pray that Thou wilt bless our souls, Amen.

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M. C. BROOM

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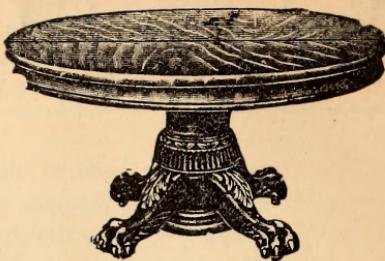
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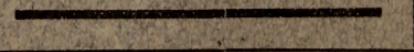
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